

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
Haugen, Rev. A. K.
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Second Sunday after Trinity

Epistle: Romans 1: 18-25.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." —V. 18.

What a withering message of God's judgment! Romans does very carefully bring forth the gospel. It is a marvellous message of love. But here it is also necessary to hold forth a picture of man without God and the gospel, in order that the gospel might do its work. This is a true picture of man ever since the fall. What an awful picture introduced with these words!

Man desires to take things into his own hands and do as he pleases. This was very evident in the Garden of Eden. Adam knew God's condition for pure happiness, but he was not satisfied to trust God. He saw the good fruit of the tree, desired it, and took it even though forbidden. He had fallen for the temptation to pride and disobedience. But he was entirely without excuse, knowing God's decree, but taking things into his own hands and thinking that the devil knew better than God. Hence came sin into the whole human race.

Nevertheless, no man can excuse himself for sin. Creation itself, even without the Word of God, points to the existence of a Divine Power, to His almighty power, His wisdom and goodness. Nature itself would encourage man to seek the true God and to abide by His will. It does not, it is true, reveal Him as a God of salvation from sin but proves His existence, and His righteousness. But man turned aside from God. He did not give God the honor and glory due His great name. Man became vain. Imagining his own wisdom and strength he has omitted gratitude to God for mercies which are new each day.

The picture Paul has drawn at the beginning of Romans is not just a view of prehistoric man. It was true of men of his own age. It is decidedly a truly modern picture as well. Does there chance to be someone reading this who has taken things into his own hands without regard to God and His will? Are you unthankful to God? Does this text fit your nature? Do you believe this picture of yourself or do you say, as sometimes of a snapshot, "This doesn't look like me"? Do not pass it up too quickly.

This being the true picture of man, Paul must present the whole truth — this awful truth that ungodliness and unrighteousness bring down the wrath of God. It is true that God is love. That fact is plainly stated both in those exact three words, as well as being indelibly imprinted on the whole of Scripture. It is not God's desire to be anything but Love. He is that towards all men. But man has brought upon himself the divine wrath, by leading a life of sin, disregarding the will of God. The wrath of God is not to be trifled with. It is a terrifying thing. When God, who is Love, finds it necessary to show His wrath in judgment it behooves man to tremble, to seek Him in heartfelt repentance and in faith.

Because of sin, the heart of man has been darkened, so that he no longer loves God, no longer understands, nor desires His way. Let no one think that this is God's will. It never was. It never will be. Sin bears its own punishment. When man prefers to go his own way then God does not force him otherwise. Then man would be no more than a machine. But thus to reject the way of God makes man nothing but a fool. It leads to idolatry, worshipping man or some other part of creation rather than the Creator. Thus he hinders the truth by his wickedness.

Though God's wrath is great against ungodliness, it has a redemptive purpose in view. You who see your sin, and fear God's wrath seek the Lord in humble repentance. "There is forgiveness with Thee, that Thou mightest be feared". Such a God the Bible

LUTHERAN WORLD ACTION A Message from the President

To our churches has again come the call to turn their thoughts to the sufferings and need that the present war and world situation have brought. The call comes to bear each other's burdens and thus fulfill the law of Christ.

A heavy burden rests on humanity today. We can scarcely comprehend a small part of it—especially those of us who have lived in a protected atmosphere and in comparatively safe surroundings. There are, however, homes in our congregations where the sorrow and suffering of this present war have come very close. My thoughts and prayers are with all of them.

In the name of our Lord and Savior the call comes to serve the needs of men and women. That is what Lutheran World Action stands for and for which the appeal is now made to our congregations. I need but touch on a few items:

The Lutheran Service Commission, which is in constant contact with our chaplains at home and overseas, furnishing literature, help and counsel, and being of service to the men under their care as far as it is humanly possible. The Lutheran Service Centers in this country, scattered from the Atlantic to the Pacific, are for the service men and women a contact with their Church—their church home away from home. Tens of thousands of men and women have been served by our faithful pastors and workers in these centers. We place their stars on our church service flags, but we must back this up by our giving to *Lutheran World Action* and through it to that agency which reaches these men and women.

The other great item needed is for the orphaned missions of the world, that have been cut off from all help from their homelands. They are found in Asia, Africa, and on the islands of the sea. Missionaries and their families have been given sustenance. Help has been given to the native churches, to keep the light of the gospel burning and to bring that comfort and aid which we as brethren in the faith have as a sacred obligation to our own.

In addition to this there is the relief which is on a spiritual basis and cannot be given through government agencies.

Lutheran World Action brings home to us the responsibility of sharing with those who today need our help and our love. Our representatives, who were in Europe this winter, brought back the story of the needs of our Lutheran pastors in France, who today are in deep poverty, and of the help that should be given to pastors in Norway.

A further item is the program for the spiritual welfare of the returning veterans, many of whom will need that service in hospitals and convalescent homes.

The needs are so manifold that even the goal set will at no time be adequate. The call today is that we give to this particular cause a sum equal to 43 per cent of our usual giving in the budget to the general work of the Church or a total of \$430,904. Our Church has not failed in these appeals in the past and I know that the many homes where war has come close will prayerfully and earnestly give an impetus to this great cause. May it all be done in His name, who gave Himself for us.

—J. A. Aasgaard.

A Kind Word

How little it costs, if we give it a thought
To make happy some heart each day!
Just one kind word, or a tender smile,
As we go on our daily way.

Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of hand in sympathy
A sorrowful tear efface.

tells us of. Such a God sinners need. Amen!
—E. H.

Can You Witness for Him?

E. G. Caree tells this true story in the Evangelical Christian:

It was during the last war that a dying soldier was brought into a military hospital and laid in one of the beds. He realized his condition, for, when he had recovered from the exhaustion of being carried in, he turned to the man in the next bed and said, "Matey, I'm going West, can you help a feller with a bit of religion?"

"I'm afraid I can't", replied his neighbor, "but there's a lady comes here Thursdays to talk to us chaps about religion, p'raps she could help you." "That's all right," said the sinking man, "but I'm not sure that I'll be here Thursday." Back came the reply, removing the last gleam of hope from this soul on the verge of eternity, "I'm sorry, but I can't help you."

But the Holy Spirit had been taking his thoughts back over the long years in which he had left God out of his life, to his mother's knee or perhaps to the Sunday school.

These were his word: "There's a bit of verse comes back to my mind, friend, p'raps you could tell me if it's part of a hymn or in the Bible: it goes like this—" then very softly he repeated that heartsoftening text learnt in childhood's days but recalled now in his dying hour, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God! "Oh, that's in the Bible alright," was the confident reply, and again a silence fell upon them.

When at length it was broken, it was a very subdued voice which asked the last question that it would ever ask down here, for life's flame was beginning to flicker and would soon be going out altogether. "It's like this, Matey, He wanted the little ones to come, I wonder would He have me? Anyway I'm going to ask Him."

Then he quietly pulled the sheet up over his head, and—the sheet did not come down again. Surely that petition was not in vain.

"Him that cometh unto Me, I will in no wise cast out!"

* * *

What if that poor lad could not have remembered the one passage that brought him to the throne? His "Matey" had failed him.

We are proud of our Lutheran Church, for her foundation on God's Word, for her pure doctrine. But if we cannot pass on her message, what then? Oh, yes, we have it in our hearts, for ourselves, but there are times when we must voice our faith and our prayers for others.

I ask you mothers: Could you point the Way to a dying soul? Could you offer a prayer by his bedside that would fit his case? Or would you have to call your pastor? He might come too late! And are your children being taught how to tell the story to others?

It is so simple: God sent His Son to save us, for we are all lost in sin. Christ took all our sins and paid the price. He died on the cross for us. His love saved us. We love Him because He first loved us. If we then believe He is our Savior we shall go to Him when we die, but while we live we must live for Him. What little child cannot grasp that?

And teach your little ones to pray aloud. Prayers is only talking to God. How many Lutherans I meet who cannot voice a prayer of their own! It is tragic! Junior leaders, teachers, mothers, teach your children to pray aloud, teach them how to pray for others.

—H. in *Lutheran Standard*.

It costs so little, I wonder why
We give it so little thought.
A smile, kind words, a glance, a touch,
What magic with them is wrought!

—Selected.

TOPICS OF INTEREST

Election Day

Election day will soon be here. On this day, we, the people rule. Then our voice is heard and our will proclaimed. From this day until the next election our representatives rule in our place for the purpose of translating our will and decision into action. Democracy is brought to a point on election day. This makes election day important.

Thank God for election day. Not every land has free elections. Not everywhere is the voice of the ballot supreme. In some lands elections are a farce and freedom's voice is muffled from the balloting booth. The peoples in Europe under Nazi occupation had no such privilege, but now many will soon rejoice in the privilege of a restored ballot. We should be the more grateful that we never lost it.

Again, thank God for election day. It is lands in which His Word has had the freest course that the greatest freedom exists. When Christ's emphasis on the value of each human soul is permitted to sound forth, the rights of the individual can not be flagrantly violated without protest from the conscience of society. When the Gospel shone forth after the sunrise of the Reformation, the flowers of social and political liberty began to open, and social abuses and evil practices began falling into discard. Though the church as such may not have taken the outward lead in social reform it was the Gospel that it preached that worked as a leaven in society bringing forth men who championed the cause of the oppressed and the underprivileged.

The Word of God alone gives us the moral stamina that fits us for self-rule and liberty. In the ramparts of our hearts it sets guards against greed, pride and selfishness that would despise authority, side-step law and trample on the rights of others. It teaches subjects to respect and honor superiors, and those who are great among us it exhorts to be the servant of all. To despise the church, neglect God's Word, or adulterate and dilute it with human reason is to help place a time bomb under our own liberties and those of our children after us.

Under the guidance of an enlightened mind and a Christian conscience may we so vote that we shall be worthy of our liberties and bequeath them to our children.

—A. K. H.

The Failures

We who have failed, remember this of us—
O you, whose hands have grasped the
luminous
And lovely thing that is your soul's desired,
Though once we fell and blundered on the
way,
Though now we turn shamed faces from the
day,
Remember this—that once we too aspired.

We who have failed through weakness or
surmise,
Be gentle with us if we turn our eyes
Sometimes from sight of those victorious,
Crowned and exultant on the farthest
height,
Seeing that once we watched our arms by
night,
Seeing that once we dreamed to triumph
thus.

We who have failed in life and love and
task,
Surely not overmuch this gift we ask.
Be not too scornful, you, whose glorious,
Undaunted souls pressed on through flood
and fire,
Of those too weak to grasp a great desire.
We who have failed, remember this of us.
Theodosia Garrison,—
in "Poems of Inspiration".

The SHEPHERD — HYRDEN

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The Saskatchewan Luth. Bible Institute is a Growing School

Where there is no growth there will be stagnation and this will ultimately result in death. As Christians we must grow. To begin with, we are all babes in Christ, but we must not, nor can we, remain babes. The exhortation is to grow into full stature in Jesus Christ. "Grow in the grace and knowledge of our Lord and Savior Jesus Christ." In the sixth chapter of Hebrews there is an awful warning, that if we do not grow we will die. No one of us have reached the growth and maturity which is possible. The apostle says: "Let us press on to perfection"; that is to say, "full growth." The law of growth applies both to the physical and spiritual world. It may also be applied to an Institution of learning. There must be growth if it shall fulfill its mission.

That the S.L.B.I. is a growing school is quite evident. We think of the increased attendance from year to year, the larger teaching staff, the addition of secretaries, the work of the Book store, the Radio Broadcast, the Sunday school by mail, the growing interest in the work of the Institute among members and friends of our church, and the manifestation of spiritual life among the students.

In the beginning there was an enrolment of eleven students, last winter 99 in attendance. Due to lack of accommodations many were turned away. To begin with, there were only two full-time instructors, now there are four. To begin with no secretary was employed, now as the work has advanced two full-time secretaries are engaged. The work of the Book store has increased from year to year in volume of business. Another addition to the growing school is the Sunday school by mail, with present enrolment of eight hundred pupils.

From the very beginning there was spiritual awakening among the students. Here no figures can be given. However, the revival which began has continued becoming very marked last winter. All the time there has been a quiet revival. There has been no emotional demonstrations, but the seed of God's word which had been sown before the students came to the Institute and sown while there, so gripped the conscience and heart, working repentance and faith; bringing to many assurance of salvation.

Then there has been added free-will donations. As the work progressed, more and more money was needed. This has come in from year to year in definite answer to prayers.

We rejoice because of the advance the Institute has made in the past years. Not that we are particularly interested in the bigness of the school, but that it may serve as many of our young people as possible. The young people need to become Bible-centered and Christ-centered Christians. The Institute has a definite mission, namely of being a channel for the movement of God amongst the Lutheran young people. Not only to win and to hold them for Christ but to equip them for better service in the home congregations and in larger fields of service.

—H. F. Johnson.

Mrs. Agnes M. Krogstad Passes

On the evening of April 30th, Mrs. Agness Martina Krogstad, wife of Tom Krogstad, passed away quietly at her home in Camrose at the age of 53 years.

Deceased was born at Lake Crystal, Minn., and her maiden name was Christianson. She came to Canada with her parents in 1907.

In 1909 she was married to Ludwig Thorstad, who died in May, 1936. There was one child, Mrs. Jessie Rhyason. They have lived on a farm in the Bawlf district.

On November 30, 1938, she married T. Krogstad of Bawlf district. They came to Camrose to reside in the spring of 1939.

Mrs. Krogstad was an active worker in the church and Ladies' Aid while living in Bawlf. When they moved to Camrose their membership was transferred to Camrose Lutheran Church and Mrs. Krogstad took her place in church activities. She was among those who unfailingly attended Norwegian prayer meetings as long as she was able.

She leaves her husband, and daughter, Mrs. Rhyason, and a grandson, Marvin. Her mother and there are three sisters, Mrs. Arnold DeForest of Camrose, Mrs. Elie Aboussafy of Wetaskiwin and Mrs. Albert Badry of Ponoka, and a brother, Arnold Christianson of Vancouver. She was predeceased by her father, a sister, and an infant brother.

Funeral services were held at both Camrose and Bawlf Lutheran churches. At Camrose, Pastor A. K. Odland of Bawlf, spoke in Norwegian on the subject, "The Heavenly Home," and Pastor A. M. Vinge, Camrose, on the subject, in English, "Search Me, O God". The latter also sang the solo "Softly and Tenderly".

At Bawlf, where interment was made, Pastor Vinge spoke on the theme, "The Question of Salvation" and Rev. Odland, in Norwegian, on "Walking in the Light". The Logan young people sang in duet, "God's Way Is the Best Way", and "Will the Circle Be Unbroken".

Pall-bearers were: A. A. Swaren, Frank Creath, Lawrence Anderson, Harold Olson, Ole Logan and Thorvald Anderson.

In Memory of Mrs. T. Krogstad

Farewell to thee
From grief and pain set free
To waken in a morning bright
Clad in pure robes of light
Where joyous anthems swell
In God's Eternal Citadel.
O. A. Broughton.

The Edmonton Circuit W.M.F. will meet in Convention at Bardo Congregation, G. J. Ostrem pastor, Friday June 29th beginning at 10:30 a.m. The local aids are urged to have delegates present.

—Mrs. J. Holte.

Beginning on Sunday July 15, the W. M. F. of Canada District will present a series of Broadcasts over Station CFQC at Saskatoon. Those in charge of the Lutheran Bible Hour have kindly loaned us the use of their period 9:00—9:30 a.m. for as many periods as we can "afford" during the summer months.

We were very glad to make this arrangement as we felt it would be an advantage to have for our broadcasts this period to which so many of our people are accustomed to listen in.

Remember the date, July 15, 8:00 to 9:30 a.m.

—Laura Brun.

The True Source

The late Dr. George Washington Carver, when invited to testify before a Senate committee about his work in the laboratory with the peanut, was asked, "How did you learn all these things?" He replied, "From an old Book." The chairman asked, "What book?" He replied, "The Bible." When asked, "Does the Bible tell about peanuts?" he replied, "No, Mr. Senator, but it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did." —Christ Life.

Every loss is meant to be filled up by His presence; every sorrow is meant to make His fellowship more sweet to us. —Andrew Murray.

Den Siste Anledning

Det var under bønneuken i 1902. Jeg deltok i et møte i en grandekommune til Stockholm. Paa eftermøtet blev jeg opmerksom paa en ung kvinde. Det var noe hos hende som drog mig til hende. Jeg følte mig mindet om at tale om at tale med hende. Men jeg forsøkte at overtale mig selv med at hun nok var et Guds barn, hun var saa alvorlig og opmerksom.

Mindelsen kom sterkere: "Gaa og tal med hende!"

Jeg forsøkte at komme mig unda, men maatte til slut lyde og gaa.

"Er De et Guds barn?" spurte jeg.

"Nei," kom svaret kort og avvisende.

"Vil De bli det?"

"Jeg har vært det en gang."

"Vil De komme igjen?"

"Ja, men ikke ikveld."

Visamtale en stund. Hun var aapen og ærlig og erkjente at hun lengtet efter den fred hun en gang hadde eid. Men ikveld følte hun det ikke saa sterkt at hun kunde utsette sig for alle disse fremmede øine. Jeg gik fra hende, bedrøvet over at jeg ikke hadde faat sagt hende et eneste ord som gik lenger end til hendes øre.

En anden gik bort til hende, men blev avvist. Min nød for hende steg eftersom møtet led mot slutten. Jeg kunde ikke la hende gaa uten at gjøre enda et forsøk. "Hvis De visste at dette var Deres siste anledning til at bli frelst, var De da villig til at ta imot Jesus slik som De er?"

Hun rykket til ved mit spørsmål og saa alvorlig paa mig, og det var som den angst jeg følte for hendes sjel, smittet paa hende. Hun svarte: "Ja, naturligvis vilde jeg det."

"Da vi nu ikke vet om De faar flere anledninger, men De har en netop nu, burde De da ikke benytte den? Det kunde være den siste."

Taarene fylte hendes kinder. Saa saa hun op paa mig og sa: "Jo, jeg vil."

Saa bødte hun sine kne, og Guds barn omringet hende. Det blev kamp, men ogsaa seier. Hun reiste sig fri og lykkelig og takket Gud som hadde git hende igjen sin frelses fryd.

Det var en søndag to uker senere. Gud ledet aeter mine skrit ut til dette sted. Ganske naturlig lengte jeg efter at se igjen min ukjente ven og høre at hun var lykkelig og bevaret. Men jeg kunde ikke opdage hende i det lille lokale, og jeg følte mig dypt skuffet.

Tenk, om det allikevel ikke var alvor? Det var vanskelig at spørre efter hende, for jeg viste ikke hvad hun het og hun heller ikke hvad jeg het. Jeg forsøkte at finde noen av dem som hadde vært med os og bedt for hende den kvelden. En mand som hørte mine spørsmål, kom bort til mig og spurte ivrig:

"Var det De som en kveld overtalte en ung pike til at overgi sig til Jesus netop da og der, for det kunde være hendes siste anledning?"

"Ja, det var det."

"De er fra Stockholm?"

Jeg svarte ja og undredes paa hvor han vilde hen, men jeg ante jeg skulde faa vite noe om hende. Han had mig gaa med ut paa trappen, og jeg fulgte ham forundret. "Hører De at Solna klokke ringer?"

"Ja," svarte jeg, for i det fjerne kunde vi høre lyden av kirkeklokker.

"Det er hende de ringer for. Den andre dagen efter at De var her, blev hun syk og noen dage senere biviistløs. I begyndelsen av denne uke døde hun, og nu gjemmes hendes stov i Solna kirkegaard. Før hun mistet bevisstheden, sendte hun en hilsen til Dem: "Si til frøkenen fra Stockholm naar hun kommer hit, at jeg dør lykkelig. Jeg vet at jeg er rensert i Lammets blod. Jeg velsigner hende for at hun var saa paatrengende, for det var min siste anledning. Gud være tak at hun ikke slap mig før jeg benyttet den. Nu er jeg saa syk, jeg kan bare hvile i fuld tillit til Jesus. Be hende fremføre en døendes hilsen, en hilsen fra en som kom i ellefte time, til dem som endnu venter med at faa sin sjel frelst. Be dem at de ikke opsetter til en anden gang, det kunde ogsaa for dem være den ssite anledning. Si til Guds barn at de aldrig maa gaa forbi noen paa et eftermøte, det kunde være den sjels siste anledning. Si hende at dette er mit testamente til hende. Hun maa ikke slutte at frembære det før vi møtes hos Jesus."

Nu lar jeg dette testamente gaa videre, særlig til alle sjelevindere. Maa den døendes kvindes hilsen mottas av hver og en personlig. Og maa den som endnu staar

Spørsmål angaaende saligprisningene

Matt. 5, 3-10.

Fra "Know Thyself" av James Wareham.

Salige er de fattige i aanden.

Er jeg saa fri for kjærlighet til denne verden, at tanken paa mitt eget velvære eller paa mitt omdømme hos mine medmennesker eller paa min stilling blandt dem, aldri hindrer mig i aa tjene Gud?

Salige er de som sørger.

Er jeg kjærlig nok til aa ønske aa lære ondres sorger aa kjenne, for aa dele dem og gjøre dem lettere aa bære? Eller vender jeg mig mest mulig bort fra alt som er trist og ondt for aa bevare min egen hygge og sinnssro?

Salige er de sagtmodige.

Er jeg fornøiet med mig selv slik som jeg er? — Er jeg ivrig efter aa forsvare mig naar jeg blir kritisert i stedet for aa ønske kritikken velkommen som noget som hjelper mig til aa gjøre det bedre? Er jeg mere optatt av hvad andre tenker om mig enn hvad Gud tenker om mig? — Fornekter jeg virkelig mig selv noen gang og setter mig selv til aa gjøre det arbeide Gud gir mig som om jeg ikke hadde nogen rettigheter eller interesser som overhode kunde tas i betraktning?

Salige er de som hungrer og trøster efter rettferdighet.

Bryr jeg mig virkelig om at der skal herske rettferdighet paa en slik maate at det rettferdighet paa en slik maate at det er mulig aa si at jeg hungre og tørster efter det? Bekymrer jeg mig om Guds rike og Hans rettferdighet slik som jeg bekymrer mig om aa ha nok aa spise og drikke og klæ meg med?

Salige er de barmhjertige.

Gleder jeg mig alltid over aa fri andre fra smerte eller sorg eller frykt? Er jeg helt fri for alt ønske om aa "ta igjen" naar jeg krenkes? Har jeg nogensinne nogen fornøielse av aa se eller volde lidelse hos nogen annen?

Salige er de rene av hjertet.

Er jeg helhjertet saa at ingenting nogen-gang kommer mellom mig og utførelsen av Guds vilje? — Ingen kjødelig lyst? Ingen griskhet? Ingen ærgjerrighet? Ingen frykt for a bli latterliggjort eller forfulgt?

Salige er de fredsommelige.

Kan jeg si om mig selv at jeg forsøker aa samle folk sammen i fellesskap? Irriterer jeg nogengang ved aa holde paa social forskjell mellom mig og andre? Er mitt eget fredsommelige sinnelag av den art at min innflydelse alltid fremmer godvilje og harmoni?

Salige er de som er forfulgt for rettferdighets skyld.

Har jeg nogengang utstaatt noget paa grunn av aa være Kristi disippel eller medlem av Hans kirke? Og om det er litet eller engenting — skyldes dette at der ikke har vært nogen andending, eller at jeg ikke har turdet møte anledningen? —

(Til norsk ved Leonh. Prytz).

Jesus og bønnen

Hele Jesu liv var gjennomvevd av bøn. Bønner var hans anndelige livs pulsslag. Den var hans sjels aandedret. Gjennom bønner hadde han forbindelse med sin himmelske far. Ved sin bøn øste han ut sit hjerte for Gud. Bøn var for Jesus i grunden ikke en enkelt handling, men bønner var selve hans liv. Og bøn var for Jesus det mest virkelige ov alt.

Peder Dreyer.

Guds Aand kommer ikke som et torden-skrall (det kan hende den kommer slik til slutt), men som en mild vind. Allikevel kan den bare beskrives som en bydende tvang: dette maa du gjøre.

tvilende overfor valget, gripe anledningen nu, det kunde være den siste.

Rosa Thorne i "Sv. Morgonbl." —Broderbaandet.

COME YE APART AND REST AWHILE WITH CHRIST AT BIBLE CAMP

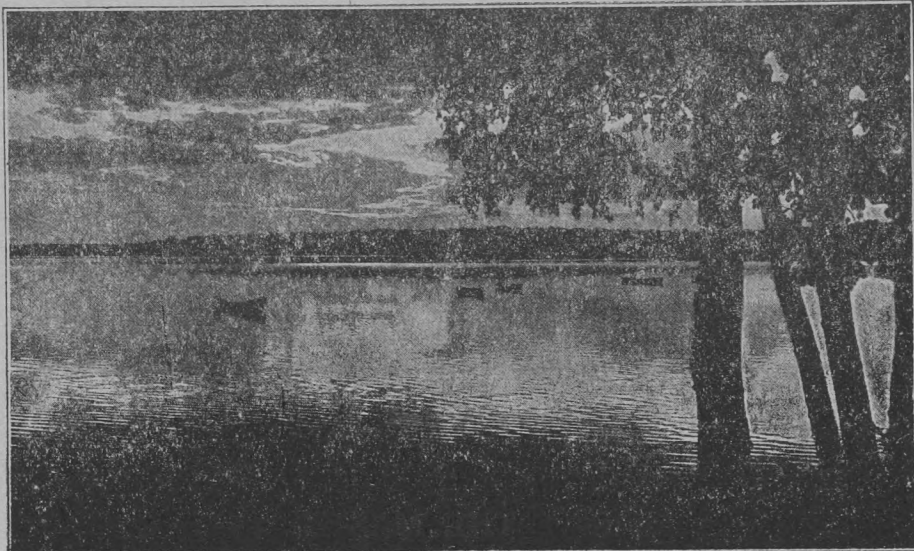
Bible Camp Insert

It is a pleasure to present herewith articles and pictures promoting the worthwhile Christ-centred work of Bible Camps. Many of the cuts and articles have been taken or adapted from the new LUTHER LEAGUE BIBLE CAMP HANDBOOK. Every Bible Camp worker should have this valuable handbook at the price of 15c. Should you desire extra copies of this Bible Camp insert, write to G. Loken, Outlook, Sask., stating the number of copies you can use. —G. L.

Growth Of Bible Camp

From small beginnings the Bible Camp movement has developed and branched out to include all synods of the Lutheran Church. In 1944, the Bible Camp Movement as an institution came of age. From the beginning of one camp, the growth has been phenomenal so that in 1944, 67 camps were held with a total enrollment of over 11,000 young people. As a youth, the Bible Camp Movement has shown a tremendous growth and promise and as a full-grown adult it should go forward with ever-increasing vigor, as a fit tool in the hand of God to spread His Word and multiply His blessings to our youth. Many Bible Camps in our own church now own excellent pieces of property.

This great Bible Camp Movement is with us to stay if God may be permitted to always keep our camps BIBLE CAMPS — thoroughly Lutheran, deeply spiritual and well balanced. THEY ALWAYS BE KEPT BIBLE-CENTERED and CHRIST-CENTERED. May God always use our camps to His glory.



CAMP LAKE SCENE

THE CALL

Called by the whisper that speaks to the heart,
Called by the Master — "Come ye apart."
Called by the lure of the arching blue,
Called by the valeys that the streams wind through;
Called by the hills that in majesty rise,
Verdant with leaves that lift arms to the skies.

Called! And the answering heart may thus find
Rest for the body and peace for the mind.
Bread for the spirit by searching the Word,
Courage and strength through the messages heard;
Called! Thank God for a friendly retreat;
Pray ye may find it and sit at His feet.

—Wm. Runyan.

LUTHERAN BIBLE CAMPS

Circuit	Camp Dates	For Further Information Write
Moose Jaw	July 13—22	Rev. Sigmund Bue, Macoun
Swift Current	July 18—29	Rev. M. B. Odland, Swift Current.
Saskatoon	July 10—20	Rev. A. K. Haugen, Outlook
Yorkton	July 11—24	Rev. J. B. Haave, Rose Valley
Prince Albert	July 10—23	Rev. J. T. Dahle, 419—11th St. E., Prince Albert
Edmonton	July 17—26	Rev. J. B. Stolee, Viking
Camrose	July 17—26	Rev. A. M. Vinge, Camrose
Southern Alberta	July 22—29	Rev. R. O. Olson, Claresholm
Peace River	July 22—29	Miss Dolores Melsness, Vahalla Centre
Sylvan Lake	July 30—Aug. 5	Rev. C. A. Bernharson, Camrose, Alta.

Worthwhile friendships
are formed at Bible Camp

Bible Campers Have Said

"I have found Christ here at camp this week."

"This week has made realize that I need the Bible every day. It has also helped me to understand and appreciate it more. These teachers have made the Bible live for me."

"This week at camp has brought me closer to my Savior than ever before. It has strengthened my spiritual life immensely. It has given me new courage to go on and face the problems which before seemed so large and impossible. It has made me put my whole trust in Jesus Christ."

"I have learned to know my pastor here this week."

"Bible Camp has brought me to a fuller realization of the part Christ does and should have in my life. This week at camp has given me an opportunity to settle many problems which have come up from time to time. I have also definitely decided that young people can have a good time in a truly Christ-like way."

"I am going home to really work in my Church."

A Typical Camp Schedule

7.00—Rising Bugle
7.30—Family devotion and breakfast
8.00—9.00—Camp detail
8.10—Meeting of Camp staff for prayer
9.00—9.45—Bible Study
recess
9.55—10.40—Bible Study
10.40—11.00—Physical Training Period
11.00—11.45—Misc. Youth Topics
11.45—12.00—Announcements and Mail
Distribution
12.00—1.00—Dinner Hour
1.00—2.00—Quiet Hour
2.00—3.30—Games (Softball, volleyball, horseshoe, croquet, etc.)
3.30—5.00—Swimming, Boating
5.00—Choir Rehearsal
6.00—Supper Hour
7.00—7.45—General Activity
8.00—9.00—Gospel Hour
9.15—9.45—Campfire or Lake Sings (Informal)
10.00—First Call to Quarters
10.15—Warning Bugle
10.30—Lights out. Quiet and sleep in Camp.

If our love for God we'd show,
And His loving favor know,
His commands we must obey,
Truly serve Him every day.

Prayer for Acceptance

Oh, Take me, Lord, not as I am,
But as I wish to be!
This life of mine as I have lived,
It is not fit for Thee!

Cleanse me, dear Lord, from secret faults
I think, perhaps, to hide.
Reach down and open up my heart
And let Thy faith inside.

Give me the will to carry on,
The courage to be true,
The eagerness to face each dawn,
Content each task to do.

Stir here within my heart, I pray,
Love for my fellow men;
And if I ever start to stray,
Please bring me back again!

Give me the power, dear Lord, to sense
My stricken neighbor's grief;
Awaken hope of recompense,
Lead on to new belief!

That I may grow from this day forth,
To worthiness of Thee
Take me, Lord, not just as I am,
But as I wish to be!

Dorothy Clarke.
—The Lutheran.
—Lutheran Companion.

Why Should We Have Bible Camps?

One of the principles that has motivated the Christian Church through all the centuries has been the simple statement of the apostle, "This one thing I do." If the church has departed from this singleness of purpose, then the church in any or all of her activities has failed in her mission. One of the aims of the forces of evil is to distract the church in any of her activities from being of one mind. It is so easy even for the church to get lost in the woods of many activities and duties and not to see clearly at all times, the one purpose for it all. Paul summarizes the one objective for the church, which must be our one purpose for Bible Camps, too, in these words, "For I am determined not to know anything among you save Jesus Christ, and Him crucified." (1 Cor. 2:2)

The Bible, of course, is the only true guide for a Bible Camp objective. Our plans and our aims must obviously be constantly in the light of the Word. THE BIBLE, THEREFORE, FURNISHES US WITH MEANS WHEREBY THE END IS OBTAINED AND ALSO THE END ITSELF. We believe that this obvious statement bears constant repetition. Movements oftentimes lose their power and their effectiveness because they depart from their source of power and purpose. The Mariner does not, having once taken his bearings at sea, throw away his compass and sextant, but at regular intervals turns to these instruments and in the light of the sun maintains his course and checks his drift. The Word of God serves just that purpose in every Christian venture. THIS ADDS UP TO OUR FIRST OBJECTIVE, NAMELY, THAT THE BIBLE AND ITS STUDY MUST BE GIVEN PRE-EMINENCE IN THE DAILY CAMP PROGRAM. We need to guard against too much study about the Bible and emphasize rather the Book itself.

We in the Lutheran Church are conscious of the necessity of this Bible-centered approach. We are conscious of it because "we are not ashamed of the Gospel of Christ for it is the power of God unto salvation..." In John 10:10, we have one of the many statements in which the Bible abounds where the intention of the Word is clearly set forth. Jesus says, "I am come that ye might have life and that ye may have it more abundantly." We might reverently and permissibly paraphrase these words to say that the Bible Camp Movement has come that our young people might have life and have it more abundantly. We have thus found that our objectives so far are simply a faithful devotion to the Word alone in our Bible Camp set-up and the faithfulness of that Word to evidently set forth Jesus as the way to the abundant life.

The Bible Camp affords an unusual setting and so a time arrangement for the realization of our objectives. We, of course, realize that the objectives of the home congregation are those of the Bible Camp. However, to be able to share the Word of God with the young people six successive days and to take advantage of the accumulating influences of these days, affords a unique opportunity for the Bible Camp. It might be well for us to look more in detail at our board objectives. God deals with the individual through His will, His conscience and His understanding. These constitute the inner soul life which Jesus wants to possess. A faithful use of the Word of God will give the Holy Spirit opportunity to bend the human will with the love of Christ. It's the Word of God alone which is able to come to a troubled burdened conscience and still its accusations with the forgiving grace of Jesus. Only the Word of God can give to our sin darkened understanding the light it needs to become persuaded that only Jesus is worth seeking and only Jesus satisfies.

"Lift up Christ by living Christ."

COME TO BIBLE CAMP

THE AIMS OF OUR BIBLE CAMP PROGRAM:

1. *The objective of the Bible Camp is to emphasize that only a personal faith in Jesus saves.* In this connection, Bible Camp affords a splendid opportunity for personal shepherding. Sin is very personal and very damaging, and not least to young people. The remedy for sin, which is Jesus Christ, must become as personal as the sin itself.

2. *Young people need demonstrations that Christianity is a practical, workable manner of life.* A week of joyous, happy living impresses upon them that Christianity must be a matter of every day obedience and that in this obedience joy follows.

3. *Friendships are a matter of real concern to young people.* Only the Word of God can enable these young people to be guided by the right standards in the choice of friends.

4. *The Bible Camp seeks through its objectives to illuminate the whole program of recreation but happiness comes from within.* It comes always with Jesus, who said, "My joy may be in you."

5. *One of the urgent needs of young people is to realize the relation between their own spiritual life and their home congregation.* Here every Christian must "present his body as a living sacrifice holy, acceptable unto God which is his reasonable service."



The Cabin above was built by the Ryley L.D.R. at Hastings Lake Camp

6. *The Bible Camp emphasizes the above objectives and the influence of these objectives upon the lives of young people establishes a new sense of values.* The fact that Jesus is the priceless treasure and must have first place in life, love and activity becomes very real at Camp.

7. *The final objective is to give our young people a vision.* Bible Camp seeks to establish in the hearts of youth a vision based upon the promises of God. Many have heard the call to full-time service at Bible Camp.

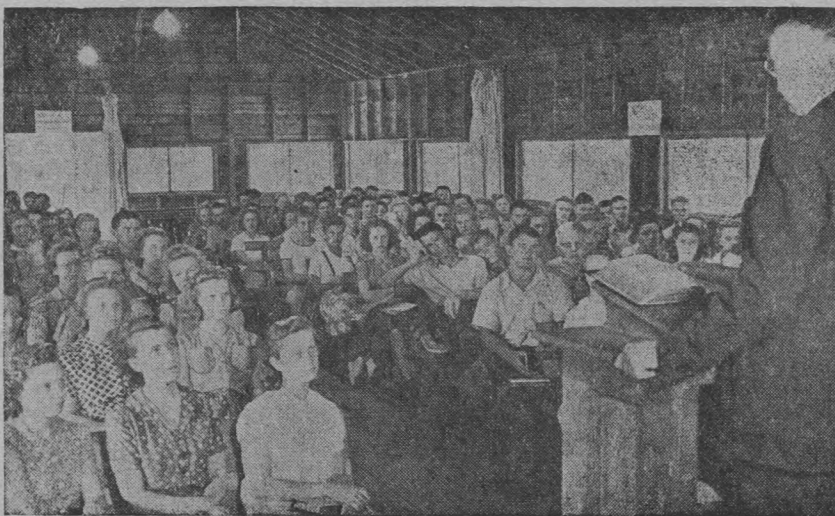
A Bible-centered camp program will provide the material the Holy Spirit needs for the development of these urgent objectives. Given the means, the Holy Spirit will develop a balanced Christian life, will awaken those asleep, will bring to life those who are dead.

Whence comes the Living Water?

This little news item came from the daily paper: "Jerusalem is being supplied with fresh water from reservoir built by King Solomon. The water is brought to the city by means of an aqueduct which passes through Bethlehem." The water of Life for all men comes through Bethlehem also.

—The Expositor.

"Our hearts shall rejoice in Him, because we have trusted in His holy name." —Ps. 33:21.



Sowing the Seed.

I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where pleasures and comforts led,
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's mad race
When I met the Master face to face.

I had built my castles and reared them high,
With their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace,
When I met the Master face to face.

I met Him and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place
Naught else did I see but the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet!"

My thought is now for the souls of men;
I have lost my life — to find it again,
Ever since one day in a quiet place
I met the Master face to face.

Author Unknown.



At Bible Camp our young people learn from experience that they can also play in the Name of Jesus.

Leaders Say

"We who are older scarcely realize how much it means to our youth to spend some vacation time in God's wonderful nature and at the same time have the Word of God, His revelation to us, as the centre and heart of the life of such a vacation".

J. A. Aasgaard.

"The Bible Camps have served to bring many young men to a definite decision for Christ, and quickened in them that sense of responsibility for souls which has led some of them to apply for admission to the Seminary, because they felt called of God to do so. We pray God to bless the Bible Camps, and to give those who have the leadership of them grace to carry on in a sound, strong, aggressive, evangelical spirit, with central emphasis upon the Word."

J. R. Lavik.

"I visited six camps again this summer and I am more convinced than ever that God is using this movement as a real spiritual force in our Church." —O. C. Hanson.

"The Young People's Luther League emphasizes Bible Camps because these so definitely promote the aim of our work, "to hold and to win young people for Christ." Christ is held forth to the young people who attend as Savior and Lord. Let us uphold our Bible Camps by praying, working and attending." —G. O. Evenson.

Habit is a cable; we weave a thread of it every day, and at last we can not break it. —Horace Mann.

It is the closed heart that misses the blessing.

Preparations For Bible Camp:

In order that the results intended from Bible Camp may be realized camp committees and pastors must devote time and prayer in thorough preparation. Needless to say, when we think of the objectives we have stated, prayer assumes tremendous proportions. Our whole program must be lifted to God in prayer and we shall have to confess, "Lord, you will have to bring this to pass." Not only in the weeks and months of preparation but also during the camp itself, stated times of prayer fellowship on the part of the camp management will become the real life of the Camp. Organization is vital to the welfare of the camp. Breathe into these plans the spirit of prayer on the part of all concerned and the result will be a good camp. "He is faithful who has promised. He will perform it."

It is a valuable factor in the preserving of Bible Camp gains that the pastor has been at camp with his young people. A basis of fellowship and common understanding which will be valuable in days to come at home will be established. Bible Camp objectives are, of course, congregation objectives when the campers come home. Day by day, the pastor will under God seek to shepherd these young people and fit them into the great saving program of Jesus through their local church.



An evening scene at beautiful Nelson Lake where Yorkton Circuit Y.P.L.L. own their site.

A Rambling Reporter Asks Youth Why They Are Going to Bible Camp

(actual statements by Canadian young people in 1945)

"I have heard so many of the young folks talk about their stay at Bible Camp, and of the fine times they spend together in Christian fellowship both in study and play that it seems like the ideal place for me this summer."

"At Bible Camp there would rest and relaxation from everyday activities in a pleasant Christian atmosphere and surroundings."

"I am going to Bible Camp because of the good clean fun I can have there with Christian young people."

"I shall go to Bible Camp to learn more about Jesus and His promises to me."

"The main reason that I am going to Bible Camp is, to be strengthened as a Christian."

"Bible Camp would be a restful vacation after a year of school work."

"I cannot go to Bible Camp this summer because I will be teaching vacation Bible School. However, it is through Bible Camp decisions that I am led to serve the Lord this way this summer."

A minute with God in the morning will mean God with you all the day. —Sel.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Juni, 1945

Anden Søndag efter Trefoldighet

DEN STORE NADVERD

Lukas 14: 16-24.

Denne lignelse talte Jesus da han sat til bords i en af de øverste fariseers hus. Han knyttet sin lignelse til et utbrud av en av gjesterne: "Salig er den som faar sitte til bords i Guds rike," d.e. aa faa del i salighets og herlighets riket i den hinsidige verden. Mannen sa vel dette for aa ta del i underhandlingen ved bordet. Paa bunnen av hans ytring laa vel den lønlige mening at han og alle de tilstedeverende, "lovkyndinge og fariseerne," turde med sikkerhet imøtese den lykkelige lod aa faa sitte til bords i Guds rike. De var jo av det av Gud utvalgte folk. Og ikke nok med det, men de var ogsaa ulastelige medlemmer av fariseer partiet.

Men der sat midt iblandt dem han som var Israels lere, Jesus, og han nyttet høvet til aa uttale denne alvorfulle parabel, som gav det svar paa mannens utbrud: "Ja, men hvem faar adgang til dette evige Guds rike? Det er ikke nok at i tilhører det folk som først blev intat av Gud; det spørres om hvorledes I stiller dere til den innbydelse som nu gaar ut til dere. Forsmaar I den, da nytter hint kall intet. Da gaar innbydelsen fra de oprinnelige kallte over til de andre. Da fylles plassen ved nadverdsbordet som var bestemt for dere, av ganske andre gjester og dere blir staaende utenfor.

Mannen som gjorde den store nadverd er Gud Fader, som ikke vil at nogen ska fortapes men bli evig salige. Derfor har han opprettet naadens husholdning, hvor syndere kan komme i samfund med Gud ved ordet og sakramenterne i Kristi kirke. De første indbudne er Israel, Guds utvalgte folk; den første innbydelse er Guds kaldelse av dette folk gjennom all hans selvaabenbarelse under den gamle pakt. Tjeneren" som utsentes til de allerede budne, med det budskap, "Kom ti nu er alt ferdig," er Jesus, "Herrens tjener". Es. 52: 13flg..

Jesus kom til sit eget men hans egne tok ikke imot ham. John 1:11. De begyndte alle som en aa unskyldte sig leser vi i vor tekst. De hadde saa mange unskyldninger. Det var helst de høitstaaende i Israel som ikke tok imot Jesus. Farseeerne og de skriftlerde blev hans fiender. De paa byens gater og streder "var de foraktede" toldere og syndere og skjøger, om hvem Jesus sa "gaar før dere inn i Guds rike." Vistnok hørte disse siste til Israel, de først budne, men de var regnet for utskud og var ikke aktet av fariseerne for rette brødre. De "ute paa veiene og ved gjerdene" er hedninge folkene, de som er langt borte, udelukkede fra Israels borgerret." Til dem gaar "Herrens tjener" ut, nemlig i sine sendebud, spesielt de apostoliske. Blandt dem er først og fremst Paulus, hedningernes apostel. Siden har Gud sendt sine tjener med Kristi evangelium til mange hedningeland og hedninge folk i over 1900 aar.

Og saa vi, kjere lesere, er av hedensk et. Ogsaa for os har Gud beredt fredse og salighet ved sin søn Jesus Kristus. "Ti saa har Gud elsket verden at han gav sin søn den enbaarne, for at hver den som tror paa ham ikk ska fortapes men ha evigt liv. Joh. 3:16.

De Fleste av dere som leser det norske i Hyrden, er født og opvokset i Norge. Til vort folk og land kom kristendommen sin frelsende og oppløftende kraft for over 900 aar siden. Som smaa barn blev vi ved daapen indlemmet i Guds rike, fik barneret og barnekaar hos Gud. Vi blev oplert i Guds ord fra barns ben. Kristendommen er likesom gaat os i blodet. Den er den mest verdifulle del av vor fedrene arv som de har git os a gjøyma—"den er større enn mange vil tru". Grundtvig har lert os aa synge:

"Gus ord det der vort arvegods
det ska vor avkomes vere,
Gud gi os i vor grav den ros

Kron ham, Guds offerlam!

Av Matthew Bridges oversatt av V. E. Boe.

Kron ham, Guds offerlam,
med mange kroners prakt!
Hør himlens hær lovsynger ham
med tusen toners makt!
Staa op med lovsangskor
for ham som døden led,
og hyld ham som din konge stor
nu og i evighet!

Kron kjærlighetens drott!
Hans haands og sides saar,
forklaret, enn i himlens slott,
de frelste skue faar.
Dog kan selv engler ei
kors-und'ret grunde ut;
tilbedende de bøier sig
i takk for naadens Gud.

Kron fredens konge skjønn!
I hans korsbanners ly
fra pol til pol skal krigens dønn
for bønn og lovsang fly.
Hans rike staar ved makt,
og om hans føtters saar
nu paradises rosenprakt
i evig blomstring staar.

Kron seklers konge stor,
som leder tidens spor
og hersker med sitt allmaktsord
i himmel og paa jord!
Hill dig, Forsoner, hill!
Hill dig som døden led!
Din pris for alltid tone vil
i tid og evighet!

Prekener

Hvor mange nydelige prekener, herlige sandheter, talt i perfekt sprog, falder til jorden som vingeeskutte fugle, bare fordi de fattes det mest vesentlige av alt, det fattes hjerte. Intet er feil med teologien, læren er ortodoks, ja, Guds sandhet tales. Skriftsted efter skriftsted citeres fra bibelen for at bevise læren fremstilt. Der er ingen feil, intet at utsette, men det til tross er der ikke en sjel som blir grepen av budskapet. Hvad kan aarsaken være, spørre vi? Kun dette, predikanten har glemt det allerviktigste i preken, om talen skal gripe tilhørernes hjerter, saa maa predikantens eget hjerte være grepet først. Uten det blir det som en fonograf som ruller av eftersom han har rullet paa gjennom uken. — W. Venner. (Evangelisten)

det ska vor avkoms vere,
vi holdt den høit i ere!
Det er vor hjelp i nød
vor trøst i liv og død;
O Gud ihvor det gaar
lat dog mens verden staar
det i vor et nedarves."

Om vi nu er av det folk som har hat Guds rike iblandt os i mange slektled baade hjemme i Norge og i dette lann, saa la os med omhu ta vare paa den fagre skat som er os overgIVEN ved den Helligaand som bor i os, som Paulus formaner sin aandelige søn Timoteus aa gjøre, saa vi ikke skulle miste det store festmaalid i det fullendte Guds rikes bryllupsfest. For salig er de some faar sitte til bords i Guds rike baade her og hisset.

Forsmaar vi innbydelsen til den store nadverd, saa kommer det til aa sies om os som verten sa om de første budne, Israel, "de ska ikke smake min nadverd". La os se hen til jøderne. En Guds forbannelse hviler over det arme folk fordi de foraktede innbydelsen ved Herrens tjener Jesus. Les. Rom. 11. Der ser vi de er som avhugne grene, og vi har tat deres plass. Berer vi ikke frukt for Gud, gaar det med os som det gik med Israel, "Ti sparede Gud ikke de naturlige grene, da vil han heller ikke spare dig."

Ere vere Faderen, og Sønnen, og den Helligaand, som var, er og alltid blir en sann treening Gud høiløvet i evighet. Amen.

—O. J. M.

Fly til Jesus

Kjere Hyrdens lesekrete, du som leser disse linjer og som ikke eier Guds fred i dit hjerte men vanker om med et uroligt sind og en ufrelst sjel, har du tenkt over disse Jesu ord: "Ti den som skammer si ved mig og mine ord i denne utro og syndige slekt, ham skal ogsaa menneskesønnen skamme sig ved naar han kommer i sin Faders herlighet med de hellige engle.

Du tenker kanskje at det bedste vilde vere at ta imot Jesus og faa din sak opgjort med Gud. Men saa kommer satan og sier til dig: Hvad tror du dine venner eller slektninger vilde si dersom du blev en kristen? Mange er det som av denne grund ikke tør ta imot frelsen i Jesus. Jeg har selv prøvet det saa jeg vet hvor ulykkelig man er da. Kjere ven, forstaar du nu at dersom du skammer dig for at møte Jesus og bli en kristen, da vil ogsaa Jesus skamme sig for dig. Nei la alt som forsøker at holde dig tilbake—la det fare og fly til Jesus din frelser som staar med udstrakte hender for kjerlig at ta imot alle som tar sin tilflugt til ham.

Kast dig i Frelserens arme

Leg dig til ro ved hans bryst

Ja kjere ven, ta beslutningen idag at fra nu av vil jeg høre Jesus til og du skal erfare en fred som verden ikke kan gi dig, og det bedste av alt er det herlige haap i dit bryst at naar du forlater denne verdens jord saa venter herligheten hjemme hos Gud dig. Der vil ingen sorg trykke dig mere, men der ar alt glede. Ja kom til Jesus idag for alle dage er naadedager. Alle dage er Jesus villig til at modtage alle de som er villig aa komme.

La ikke skillet mellom lys og mørke utviskes!

Av Nic. Anderson

For en del aar siden bodde jeg bare et kort stykke fra grensen mellom Canada og de Forente Stater. Da det i det strøk var en del skog langs grenselinjen, var denne blitt gjort synbar ved en ryddet stripe, og langs denne stripen var satt op jernstolper med en mils mellomrum for enda klarere aa avmerke grenseskillet. Det kunde saaledes ikke være den minste tvil om nettop hvor skillet laa. Jeg hadde kjente paa begge sider av linjen, og ingen av disse var i villrede om hvor de hørte hjemme.

I Skriften er satt op et bestemt skille mellom mørkets rike og lysets rike. Saaledes vidner den klart at der er to veier: en smal, som fører til livet, og en bred, som fører til døden. Videre leser vi i Skriften (Matt. 6,24): "Ingen kan tjene to herrer; for han vil enten hate den ene og elske den andre, eller holde sig til den ene og forakte den andre; I kan ikke tjene Gud og mammon." Og i Matt. 12, 30 sier Jesus: "Den som ikke er med mig, han er imot mig, og den som ikke samler med mig, han spredde."

Med disse og mange andre klare bibelord har Gud selv tydelig satt et skille mellom sitt rike og mørkets rike. Og hensikten hermed er uten tvil den at ikke noen skal behøve aa leve i uvisshet om hvor hans vei fører hen, og om hvor han aandelig hører hjemme.

Men paa disse av Guds ords klare vidnesbyrd om saken, hersker dog hos mange menensker stor villrede i dette stykke. Og min erfaring — en erfaring som jeg ikke er alene om — er den at dette om det klare skille er ukjent selv for en temmelig stor del av lutherske kirkefolk. Ikke at det først og fremst er saa stor mangel paa kunnskap i katekisme og bibelhistorie, skjønt ogsaa den, som i sig selv er et stor gode, kunde i mange tilfeller være større. Men manges tale og hele ferd vidner om at de er fremmede for peronlig bevissthet om oplevd frelse. Den som ikke er var dette, mangler — er jeg redd for — aandelig bedømmelsesevne. Det sier sig selv at paa de steder og i de menigheter hvor det raader megen blindhet overfor den egentlige stilling, mangler det ogsaa syn for

nødvendigheten av vekkelse.

Aarsaken til en slik situasjon er vel for en stor del den at det skille som Skriften setter mellom lys og mørke, liv og død, slett ikke alltid faar den klare plass i forkynnelsen som den skulde ha. Det er bra at opplæring skjer i de kristelige dyder, og at kunnskap om de objektive frelsessannheter gis og erhverves. Men det er ikke nok. Den personlige syndserkjennelse og den personlige naades-mottagelse maa ogsaa flittig forkynnese. Det ene skal gjøres og det annet ikke forsømmes. Ellers kommer en bort fra Ordet, og det er farlig. Se i den forbindelse I Joh. 3, 14 og 5, 10 og Rom. 8, 14.

Dessuten vil jeg minne om den tysk-amerikanske teolog dr. Walthers bestemte skille mellom lov og evangelium. Atter og atter betoner han nødvendigheten av at det personlige erfaringslivet i Aandens skole faar en rett plass i forkynnelsen. Se II Kor. 4, 13 og Joh. 4, 42.

En av grunnene for at den personlige tone bør faa lyde klart i forkynnelsen er den at den betyr saa meget i den enkeltes forhold til Gud. Ingen maa her forstaa mig slik at jeg legger det kristelige erfaringsliv som grunn for troen og det kristne haap. Troen maa ikke bygge paa erfaringen i sjelen, men ene og alene paa Kristus og ham korsfestet. Dnn tros grunn maa ligge utenfor dig, i Guds naadesverk alene.

Men der hvor der er tro, der maa ogsaa ytre sig et troens liv. Der maa som en følge ogsaa være aandelige oplevelser. For hvor der er liv, der vil det gi vidnesbyrd om aa være levende. Jeg har intet aa utsette paa at troen bygger paa den eneste, objektive grunn, — tvertimot. Men troen har, og maa ha, ogsaa sin subjektive side.

Paa grenseskillet mellom mørket og lyset har djevelen alle dager hatt det travelt med aa bedra og villedde sjelene. Han er som en øvet "trapper" paa den maate han stiller sine sakser. Som jegeren nøie sletter ut alle merker som kan faa dyret han vil fange, til aa ane faren, saa gjør ogsaa djevelen. Han prøver av all makt aa slette ut skillemerkene mellom sitt rike og Guds. Kan han ikke gjøre det paa annen maate, saa kaster han menneskene blaar i øinene ved lokkemidler som tiltaler kjødet, slik at de ikke lenger er i stand til aa se det grenseskjell Gud har satt.

Hvad er saa kjennetegnet paa at et menneske ikke lenger ser dette viktige skille? Det fornemste kjennetegn er at vedkommende slutter vennskap med verden, noe som i regelen resulterer i at det inngaas forlovelse og giftermal, baade i direkte og i billedlig betydning. Naar dette skjer med en troende, har han tapt aandskraften. Og hans bekjennelse og vidnesbyrd er da lite verd. Se Matt. 5, 13.

Naar det ingenting koster for kjødet aa bære kristennavnet, naar korsets forargelse er fjernet fra en bekjennende kristens liv, da er skillet for hans vedkommende utvisket. Da følger han, som mengden, øinenes lyst og kjødets lyst, og metter sig med den kost som Hollywood og verden ellers byr paa.

Kjære leser, undre dig ikke over at folk som med sorg ser dette virvar, denne sammenblanding av det som skulde ha et skarpt skille mellom sig, spør hvor det bærer hen. For denne tilstand harmonerer ikke med Skriftens krav til Guds barn om ikke aa skikke sig lik med verden. Se I Joh. 2, 15 og Jak. 4, 4.

Der er virkelig fare for at vaart folk mer og mer nøier sig med den ytre kristen doms-form, uten liv og varme i hjertet. Og i den grad som dette blir almindelig, nærmer vi oss de forhold som i sin tid gjorde at den katolske kirke vant overtaket med sitt ettertrykk paa den ytre kultus' betydning.

Jo, her trenges vekkelse. I de brede lag i folkehavet. Men ogsaa innen vaar lutherske kirke. Skal vaar kirke faa vedbli aa være et klart lys og være tro mot den særpgave Gud har gitt den, maa vi vekkes op til klarere bevissthet om hvad det vil si aa være lys og salt i verden.

—Lutheraneren.

Persevering In Prayer

By Mrs. H. L. Johnson, Torquay, Sask.

How much we need to persevere in prayer! To pray: What a God given privilege. What blessings could be ours if we steadfastly did so! — and yet how sadly we neglect, this the greatest of all privileges namely prayer!

Let us for a moment consider what prayer is. It is put forth so beautifully and definitely in the Word of God, Matthew 6th chapter beginning with the 5th verse continuing on till the end of the 8th. "And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you. They have their reward. But thou when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions as the heathens do; for they think that they shall be heard for their much speaking: Be not ye therefore like unto them for your Father knoweth what things yet have need of before ye ask Him." — and then in the 9th, 10th, 11th, 12th and 13th verse we have the Lord's prayer — the perfect prayer — How much we need to learn to pray it. Then in Luke 18, in the first verse we have these words, "men ought always to pray and not to faint" — that is — we must be constant in prayer — we are also told to pray without ceasing.

May we now, note, some of God's promises concerning prayer:

"They that seek the Lord, shall not want any good thing."

"Delight thyself in the Lord, and he shall give thee the desires of thine heart."

"Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me."

"Whatsoever ye shall ask the Father in my name. He will do it."

"The prayer of Faith shall save the sick."

"Commit thy way unto the Lord, trust, also in Him, and He shall bring it to pass."

"Ask and ye shall receive, that your joy may be full."

"If ye ask anything in my name I will do it."

"If ye abide in me and my word abide in you, ye shall ask what ye will and it shall be done unto you."

"If two of you shall agree on earth as touching anything, that they shall ask, it shall be done for them of my Father in Heaven."

"In all thy Ways acknowledge Him and He shall direct thy paths."

There are many more precious promises — these are only a few — space would not permit me to mention them all — but when reviewing these promises—may we ask ourselves, Can we afford to neglect prayer, when God has promised us so much — What a power house is ours! What blessings can be ours! if we but pray.

True! many of us may say I have prayed — but God doesn't seem to answer, — I see no change, It has all seemd so useless — To You, I can only say, — pray on! continue steadfastly, seeking God's will feeding on His word, and sometime you will understand, and God will surely answer, but the answer may not always be as we had expected it nor hoped for, even so, It has not been in vain. Let us be reminded of this, that we are not the only ones who have been disappointed and saddened. Again we will turn to God's word — and in the first book of Samuel, we are told of Hannah, her sorrow, how embittered she was, how she prayed and how God answered her prayer, and what a life of victory she lived because she had learned to pray.

Hannah was the wife of Elkanah, and the mother of Samuel, you say what is so sorrowful about that? We are told that Hannah waited many years before she became a mother — She had no children and this was her great sorrow and disappointment, but Hannah prayed and Hannah knew how to pray. She prayed in faith knowing that God could answer her prayer if it was according to His will. Note she let it rest upon the divine "if".

Hannah prayed in humility, asking only to be remembered. She prayed concretely,

(Continued in column four.)

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

I Am The Church.

I am the church! The great Creator drew the plans for me within His heart of love;

The Great Architect gave His dearest Possession that I might be erected;

My one and only Foundation is His Son — whose body was nailed to a tree;

My Chief Corner Stone — the Stone, which the builders rejected;

My walls — placed without hammer's sound — are built by the martyrs of the centuries;

My steeple points ever toward the Great Architect-Builder throughout eternity;

From my belfry rings out the call for worship to countless multitudes of all ages;

My door swings open to all of every race and every age — bidding them welcome;

In my sanctuary there is — Peace for tired minds,

Rest for weary bodies,

Compassion for suffering humanity,

Forgiveness for repentant sinners,

Communion for saints,

Christ — for all who seek Him!

I am the church! All the love of God, the great Architect,

All the sacrifice of Christ, the Great Builder,

All the dreams of dauntless prophets,

All the faith of hopeful pioneers,

All the hope of countless millions,

All the joy of conquering Christians are enclosed within my walls!

I am the church! Without me, civilization must crumble!

With me is eternity!

From the District Treasurer

The multitude asked Jesus what they should do that they might work the works of God. Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. John 6:29.

If we believe, it is the natural desire of our heart to heed Christ's parting command, "Go ye, therefore, and make disciples of all the nations." The followers of Jesus were not expected to obey that command in their own strength but were promised power and authority. Guided by His Holy Spirit they founded and built the Christian Church.

Christ's followers today have a right to claim the same presence and guidance as they continue building the church at home, planting the Cross in foreign fields, caring for the aged and orphans, and training youth for Christian leadership.

In the nine districts of our church more than 90,000 women are members of the W.M.F. Every Ladies Aid is automatically a part of the W.M.F. There are more than 180 Ladies Aids in the ten Circuits that make up our Canada District. Exact figures are not available but there must be at least 2,000 Lutheran women in Canada bound together in faith and service. A Canadian pastor said recently, "The Canada W.M.F. is a great giant that yet has not begun to realize its tremendous strength in the Kingdom of God." Herein lies a challenge. What share have you and I in the program and command of Christ? May we awaken to the great possibilities and responsibilities that lie before us in this Canada of ours, as well as the uttermost parts of the earth.

Mrs. G. Hendrickson, Mrs. L. Foster and I have met to discuss plans for the coming convention in Saskatoon, July 5th and 6th. The program will be printed in a later issue. We hope and pray for a large representation of women from all the circuits. This will be your and my convention where we can share the fellowship of Christian experience and receive inspiration for renewed vigor in our work for the furtherance of God's Kingdom. We know there are many heartaches in this chaotic and bewildered world of today, many signs of hopelessness and despair, but let us cherish the Easter Message that Christ lives and is present with His children. May each one look unto Jesus for patience and fortitude to go forward to every task in His Name.

We wish to have all Circuit Presidents and department secretaries present at the Convention. They need the information

and inspiration such a convention can give. But it takes funds to travel and it may be hard for some of the Circuits to finance such a trip. To enable those from distant points to attend, the District would like to give some financial assistance from its treasury, but this is possible only if there are enough available funds.

The District W.M.F. asks for one half of your Circuit offerings, as well as one dollar from each Ladies Aid every year. Some Aids have sent us two dollars a year instead of one and we are grateful for all money received. If some of you have not sent in a contribution yet, we would be glad to receive it before the Convention. All the money will be used to promote W.M.F. activity in Canada.

At our executive meeting we discussed various projects to present to the Convention, among them the possibility of having an insert page in The Shepherd and regular radio broadcasts to bring our Lutheran women into closer contact. We feel assured that if our Ladies Aids see the need of these things, the necessary funds will be forthcoming.

Personally it will be a pleasure at the convention to meet old and new friends and many of you with whom I already have a "corresponding" acquaintance.

Plan to attend your convention. We will have a blessed time together.

Inanda Hoyme,

Treasurer, Can. Distr. W.M.F.

P.S.— Contributions to the District Treasury, should be sent to Mrs. Gilbert Hoyme, Camrose, Alta.

L.D.R. Convention

The Canada District L.D.R. Convention will be held in Saskatoon, July 7th. Each local L.D.R. is entitled to two delegates and local societies are urged to pay at least part of the expenses of the delegates. If possible, all delegates are asked to come prepared with some musical items. Miss Arna Njaa, Executive Secretary, and Miss Myrtle Larson, General President, are expected to be at this Convention.

More L.D.R. Information

Essay Contest—1st prize: Board, room and registration paid at a Bible Camp of our Church in Canada.

2nd prize: \$5.00 towards expenses for a week at some Bible Camp of our Church in Canada.

3rd prize: \$3.00 towards a book or books, choice to be made by District President in consultation with the winner.

From Southern Alberta

The W.M.F. of Southern Alberta Circuit held an executive meeting in the church at Claresholm April 14th. Five of the six congregations were represented. A program for our meeting in Calgary, May 26th, was outlined. Also we tried to brush up on our various offices and understand the work more thoroughly.

W.M.F. Convention

Remember the Canada District W.M.F. Convention at Saskatoon, July 5 and 6. Ladies Aids, elect your delegates and pay her fare.

An attentive Little Girl

Several years ago, a western town was blessed with a revival of religion. One evening a lady and her little daughter attended a meeting, and while the minister was speaking of the neglect of family duties, of reading the Scriptures, and of family prayer, the little daughter, who listened attentively and perceived that the preacher was describing a neglect that she had witnessed herself, whispered to her mother, "Ma, is the minister talking to you?" This was powerful preaching to the mother; she was immediately brought under deep convictions of sin, which resulted in her hopeful conversion to God.

Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning. —Cardinal Newman.

Camrose Circuit Convention W.M.F. Report

May 19th 1945 Camrose Circuit met in Convention at Bethlehem Church, S. J. Rude, pastor. Mrs. E. Haave, the president presided. The theme "Victory Through Prayer" was carried out in song and story. After the opening hymn Mrs. Skaret led in devotion. A sermonette by Pastor Rude was based on Eph. 3:14-21. In this prayer Paul prays for three things: (1) Blessing from an unlimited source (God) 2. Inner strength by the Spirit. 3. That Christ may dwell in their hearts by faith. Being rooted and grounded in love we are capable of approaching the fullness of Christ.

Mrs. George Hendrickson, Canada District President spoke on the simplification plan. This plan was adopted by the circuit. Mrs. Hendrickson urged greater efforts in the education and evangelistic efforts of the W.M.F.

The following officers were elected: President, Mrs. E. Haave, Edberg; Vice-pres., Mrs. C. A. Magnuson, Camrose; Secretary, Mrs. Robert Lyseng, Ardena; Treasurer, Mrs. T. O. Bratrud, Holden Box Work, Mrs. A. Odland, Bawlf; Mission Box, Mrs. Pearson, Wetaskiwin; Cradle Roll, Mrs. Eli Olson, Rosebush; Life Membership and In Memoriam, Mrs. Kraft, Ponoka; Historian, Mrs. P. Paulson, Ponoka; Thank Offering and Education, Mrs. J. Vikse, Donalds.

The convention theme introduced by Mrs. Haave was given by four speakers: Mrs. G. Hoyme, Camrose, read topic "What is prayer" prepared by Mrs. Bergquist. The second topic "How to Pray" was read by Mrs. A. Hoveland in the absence of Mrs. A. Setter. Mrs. M. Hendrickson, Ardena gave topic on hindrances to prayer, and Mrs. Maland Morrin, on "Answers to Prayer". Convention offering \$62.45. Pastor Kandal installed the officers.

Mrs. Robert Lyseng.

[Continued from Column one.]—

specifically. She prayed for a son, a man child. May we too learn to be more specific in our prayers, get away from generalities. Then one more thing about Hannah. Sorrowful, and sad, (we are told she wept) was she indeed before her prayer, but after she had unburdened her soul to the Lord, she was no longer sad, but glad and joyful. Do we know the calm mind, the happiness that comes communing with God. How much we have missed in life if that has not been our experience.

Then too, let us be reminded that our prayer life must be linked up with the reading and studying of the Word. The two must go together, and we shall then find the peace and joy that passeth all understanding.

And now little children abide in Him that when He shall appear we may have confidence and not be ashamed before Him and His coming:

My God is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet
The Hour of Prayer.

Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When on the wings of prayer upborne
The world I leave.

Then is my strength to Thee renewed,
Then are my sins by Thee forgiven,
Then dost Thou cheer my solitude,
With hopes of heaven.

No word can tell what sweet relief,
Here for my every want I find,
What strength for warfare balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear,
My spirit seems in heaven to stay,
And e'en the penitential tear is wiped away.

Lord till I reach that blissful shore
No privilege so dear shall be,
As there my inmost soul to pour
In prayer to Thee.